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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus.*

VOLUME VI.

ABILENE, KANSAS, JANUARY 15, 1893.

NUMBER 2.

For the EVANGELICAL VISITOR. THE PROGRESSIVE CONS.

CONVICTION.

Down in the valley
Where the bitter waters flow,
Where Despair and Doubt are striving
To conquer Faith, their foe.
There my heart doth lie in fetters,
Manacled and gagged and bound,
Waiting for my soul's Redeemer;
Strains my ear to catch the sound
Of a voice from out the Heaven
Whispering "Peace be still" to me.
All I hear is but "Repent ye,"
"Forsake all, and follow me."

CONFESSION.

"Lord have mercy, I'm a sinner
Weary with the weight of sin.
Thou hast given a healing fountain;
Longs this soul to enter in
And be healed from imperfections.
Thou art there, a perfect cure."
Now I enter in the Fountain
For I want to be made pure.
'Tis done; and now my soul is waiting
For a message from the Lord,
Justifying my condition
By the promise of His word.

CONVERSION.

Born again! Oh! what a blessing
Comes to-day from God to me.
And I hear the "Halleluiahs"
Sounding from the world to be.
Can I keep so great a wonder
Locked up in this bursting soul?
No; I must proclaim the tidings
That the Blood has made me whole.
That my Lord rebuked the tempest
Raging in my sinful heart;
That He healed the wounds and festers
Caused by Satan's poisoned dart.

CONSECRATION.

I feel that I have kept back
A part of the price of blood:
A longing sometimes for Egypt's Gods
Overshadowing all the good.
A full surrender to-day I make,
Oh! Jesus dear, to Thee;
The cleansing work is now complete,
A clean heart given me.
Since to the uttermost I'm saved,
A follower mild I am;
I walk no more in Satan's chains.
Hosanna to the Lamb!

Abilene, Kans.

RHODA E. LEE.

For the EVANGELICAL VISITOR. "GO YE."

"Go ye therefore and teach all nations."
Mat. 28: 19.

The words of our subject were spoken by our Savior shortly before ascending into heaven. Past ages have not deprived them of their power, and they are as obligatory to-day as they were when first uttered. God has throughout all ages raised men up for this great and noble work, and qualified them to carry on His great project successfully here upon earth.

In the old dispensation God raised up patriarchs, prophets and priests, for the temporal and spiritual welfare of man, as well as for the instruction of His people. So now, in these latter days, according to Eph. 4: 11, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

The church, "the body of Christ," like our natural body, "is not one member but many," "but now hath God set the members every one of them in the body (church), as it hath pleased Him." Therefore, as every member of our natural body has a different office to perform, so the "apostles, prophets, evangelists, pastors and teachers" are each to labor in a different sphere, "but all for the perfecting of the saints," and "for the edifying of the body of Christ."

The question arises. Who are those that ought to obey the injunction of our subject? We answer, All the different officers of God's house, including all God's children without exception. Each one can

help, and each one has a work to do in this great and unbounded field of labor. The evangelist, who by virtue of his office, and whose lot it is from on high, is especially adapted for this great and arduous work. Paul when speaking to Timothy said "but watch thou in all things, endure afflictions, do the work of an evangelist, and make full proof of thy ministry." From these words we understand that the work of an evangelist differs in nature from the work of other ministers of God's house.

The evangelist is to the church what a pioneer is to the world, "one who goes before to clear the way." We all are aware that the pioneer's lot is by no means enviable. There are innumerable hardships for him to endure, of which those that follow after know nothing about. What mind can conceive, what tongue can express, or what pen can describe, the solitude, the hardships, the sufferings and privations of life which the pioneers of our land had to undergo? So the evangelist, as the pioneer, is to go before the church to "clear the way." There are sacrifices for the evangelist to make, and dangers of various natures for him to undergo, of which the other members of the church can form no adequate idea. The evangelist will have to bid farewell, even if it be with tears and an aching heart, to those that are near and dear to him, not knowing whether he shall ever see them again on the shores of time. There are hills, dales and mountains to traverse; rivers, lakes and oceans to cross. He will meet with dangers and storms, by land and by sea.

When he reaches his intended field of labor, he will meet with opposition on every hand. The enemy of man will throw himself with lightening rapidity in his way, and will summon all his colleagues whether man or evil spirit to his assistance; and they will with their united efforts offer a strong resistance in order to hinder or impede the evangelistic labors which may be put forth. The evangelist will also realize the truth of the Master's words—"The servant is not greater than his Lord. If they have persecuted me they will also persecute you; if they have kept my saying, they will keep your's also." John 15: 20. Whilst in the pursuit of his evangelistic labors, he will meet with discouragements of every description. If it were not for that soul inspiring promise—"lo, I am with you alway, even unto the end of the world," he no doubt would be discouraged and turn his back to the enemy; but by putting his trust in God, he with heroic valor, David like, will be able to leap over every wall of difficulty.

Paul, whilst speaking to Timothy, made use of the phrase, "do the work of an evangelist." From these words we perceive that the evangelist has a work to do. Work which differs from the work of the other ministers of God's house. Work which is by no means easy. Work which not every one is capable of undertaking. We all know that a child is not able to do the work of a man, much less would he be capable to undergo the hardships of a pioneer. A child would succumb were he left to the fate of a pioneer. Neither is a recruit a suitable person to be put in the van of an army, because he is not sufficiently acquainted with the art of soldiery in order to be useful in such an important and dangerous place. Neither would a king choose such an insufficient person to be at the head of an army to

lead a campaign against an enemy, for such a proceeding would be disastrous to the army. But, he would search his kingdom from end to end, and he would do his utmost to find a man who is loyal, who has mastered the art of soldiery to perfection, and who has on former occasions proven himself a man of valor and of trust. To the care of such a man the king would intrust his army with confidence, and the result would be the routing of the enemy.

So, in a spiritual sense, the evangelist ought to be a man in every sense of the word. He ought to be wholly separated from the world. His sole aim and object ought to be how to please Him who hath called him "with a high calling." He must be willing to forsake the comforts of home, and to leave father, mother, brothers and sisters for the sake of Christ. His Christian experience ought to be bright, and ought to have matured to a full development, in order that he may be able to undergo hardship like a good soldier of Christ. He will also need to put on the armor of God, to be fully equipped for the fray of battle. His only watch word ought to be forward! forward! and he ought to know no retreat. The work of the evangelist is not only to see how many he can induce to join the church. But his duty is to preach the Gospel in its primitive purity. To press the doctrine of repentance, faith, regeneration, justification, sanctification, and redemption upon the hearts of hearers. He ought to be given to prayer and to supplicating a throne of grace for a lost and ruined world; to reading, to meditating upon, and to studying the Holy Scripture, so that he may be "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

It is the duty of an evangelist to speak "the truth in love," to show himself "a pattern of good works;

in doctrine showing uncorruptness, gravity, sincerity;" to keep back nothing that may be profitable unto man, and to "cease not to warn every one night and day with tears." Act. 20: 31. Above all, he must remember that it is only by committing himself to God, and by hard work that success is achieved. Whatsoever his hand finds to do he must do it with all his might. Every step which he takes, and every word which he speaks ought to be a crusade against every vice and the popular sins of the world. The desire of honor, fame and popular applause must be far from him. His forehead must be like "adamant harder than flint." Neither must he be dismayed at the looks of the rebellious house of the children of men. But he must testify with all boldness, that at "the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17: 30. Neither must he be discouraged if the result of his labor has not the desired effect, but he must remember that Paul may plant, Apollos may water, but God must give the increase.

But alas! how many in these latter days are content to sit in seclusion, settled down in ease and indifference; doing nothing for perishing humanity. The demands of God ("go ye") are set aside as a trifle, and are unheeded, while famishing souls stretch out their hands for help on every hand. Thousands of sinstricken souls lie scattered, bruised and mangled all over this field of carnage, without anyone to administer to their wants, or to bring them the Water of life, in order to quench their spiritual thirst. Destruction and desolation stare us in the face wherever we look. Hypocrisy and self-esteem stalk all over this world with a haughty spirit. Pride is everywhere visible and is patronized by all classes of men, while multitudes of souls are starv-

ing for the want of the Bread and Water of life.

Dear fellow travelers to the bar of God, do you not hear the call for help? Are you so dull of hearing? Will you not heed it? Can you be so engrossed in the affairs of this world? Has your conscience become seared, and your heart become so hardened that you do not weep over your inactivity? Look at the distress, the pain, the misery, the sorrow and the heartaches of thousands of the poor benighted souls of today, who, unless someone is willing to point them to Christ, will have to grope in darkness forever. Can you bear the thought? Will you not come to the rescue?

In answer to the above we hear someone say, "I am not called to preach the Gospel." That may be so. But are you on that account exempt from lending a helping hand? We answer emphatically, No. Is not every member of our body duty-bound to help to support the other? Yes, verily. If your feet refused to carry the other members of your body to their work, what would become of the body? If your hands would refuse to reap the bountiful harvest under which your fields are groaning, what would become of the harvest? It would spoil, would it not?

As it is with our natural body so it is also with the church, the spiritual body. If the laymembers would refuse to help to support the minister or the evangelist in their ministerial or evangelistic labors, what would become of the church, or the spiritual harvest, which the Savior says is "white already?" The answer is plain and easily comprehended. Numberless precious and immortal souls would perish and sink into endless perdition without a remedy.

Again, the question might arise, In what way can we be helpful in saving fallen humanity? We an-

swer, In various ways, too numerous to mention. The best way of them all is to "love the Lord thy God with all thy heart," and "thy neighbor as thyself;" to be wholly consecrated to God; to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1. To be wholly separated from the world, and to be out and out on the Lord's side. For very often if one of the members of our body is afflicted, it keeps the whole body from performing its daily work. So the inconsistent walk of a careless professor will hinder the labors of a minister or an evangelist from having its desired effect, and consequently will be the means of keeping many souls from Christ. We can be helpful with our prayers, and also with our friendly intercourse with one another, and thereby show to the world that we "love one another." John 15: 17. Last, but by no means the least, we can be helpful with our means. If we are not called to preach, or if we cannot go ourselves, we can give of our substance according as the Lord has prospered us, and thus become feet or hands to the minister or the evangelist, so that they can go and work in the vineyard of the Lord, or reap the bountiful harvest and gather in the golden sheaves that lie scattered all over this sinful world of ours. By so doing the saying of our Savior will in a measure be verified, "that both he that soweth and he that reapeth may rejoice together." John 4: 36.

The church ought to be like a mighty army, officered, equipped and ready for the battle at a moment's notice. Not one ought to demur. Not one ought to lag behind. Laymembers, deacons, evangelists and ministers all ought to unitedly, with a firm step as of one man, present a formidable and aggressive front to the enemy. By so doing the enemy's stronghold will

be taken. Vice and folly of numberless description will have to flee like chaff before the wind. Pride and arrogance in its various forms, which has hemmed in the human heart on every side, like the wall of a fortified city, will have to fall "flat" to the ground like the walls of Jericho. The enemy, Intemperance, who like a despot reigns supreme in many a heart, will be dethroned. Men and women of every clime, who are held in captivity, who grope in spiritual darkness, and who are bound with fetters of sin strong as iron, will be set at liberty. And, "behold!" it shall come to pass that "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Rev. 21: 3.

CHARLES BAKER.

Nottawa, Ont.

For the EVANGELICAL VISITOR.

JUDGMENT.

Various significations may be attached to this word as used in Sacred Writ. Sometimes as a direct outpouring of God's vengeance upon human kind; and again, as a final trial with sentence attached. The latter thought is applied to the resurrected dead, both small and great.

True, to some this subject may seem of little importance. It is nevertheless a part of the doctrines which Paul classes among the first principles of the Christian faith, or doctrine. Heb. 6.

It has, however, been to our amazement to hear—in both the great and small congregations—so little of the first principles of the doctrines of Christ—as pertains to the resurrection of the dead and the eternal judgment—proclaimed. There must be either a lack of knowledge on the subjects, or a fear to proclaim the grand and awful truths which await the Adamic race. The patriarchs, prophets and apostles of our Lord were by no means

silent on these themes. Per contrary, as every student of the Bible is free to admit, the plan of redemption converges to a fixed time in the course of the ages, or dispensations, in God's plans, which time is *the resurrection of the dead to appear before God in Judgment*. True, many Bible readers fail to grasp the golden thread which runs through types and shadows together with prophetic utterances, though by various cords, finally to converge to this focus.

It is unnecessary to refer to passages in the writings of Moses, or the Book of Psalms, or those of the Prophets; only in a general way would we call the attention of the reader to the fact that what was lost shall again be restored—not at death, but—at Christ's second advent in the age of Judgment. It is by some persons conceded that the *day* of Judgment will be a solar day of twenty-four hours; by others, that Judgment will be passed upon the human race in a moment of time. We are too frequently confronted with these views. These doctrines have no countenance in God's Word: they are drawn from human lips, modern hymnology, or non-sacred literature. On the other hand let the inquiring reader take his New Testament and note carefully every passage which bears on the final Judgment and see how parallel they accord with the thought that the time of Judgment is an *age*—a fixed time in the ages to come.

The general prevailing idea that the earth, at the end of the Gospel age, or dispensation, will cease to be the habitation of men in the flesh must be discarded; for, although this globe will undoubtedly undergo scenes or changes by *fire and blood and vapors of smoke*, even as it has undergone changes by a flood of waters, it will only bring about a new arrangement of things, and be a fit receptacle for Job himself with

his Redeemer in the latter day to stand upon, and in his flesh to see God. Job 19: 25-27. One thought for our consideration is, that there is a possibility of escaping the Judgment of that day.

The saints, who do not judge (Math. 7: 1) but who enter or pass through judgment in this life, will not be judged (1 Cor. 11: 31, 32.), rather will they be God's instruments to judge men and angels. 1 Cor. 6: 2, 3.

But the question is raised, "Why not live to die, and then we need not concern about Judgment?" Oh the deception of satan practiced by a slumbering church! The matter of preparation for death was not in a single instance preached by Christ or His apostles: it was the coming of the Son of man, the resurrection, and Judgment. Paul reasoned with Felix, not concerning death, but concerning righteousness, temperance, and *judgment to come*.

He reasoned. What is there to reason concerning judgment? Oh, it brings us into the immediate presence of God! How different would our life often be if we called upon ourselves the utterance of the noted Kempis: "Arise ye dead and come to judgment." When I eat, when I drink, when I speak, or whatever I do, may my doings be as if under the piercing and unevading expression: "Arise ye dead and come to judgment."

The Christian worthies believed not in an ethereal arrangement of things, as pertaining to future judgments, which no one can reasonably define; but they believed in a literal resurrection of the body in which could be recompensed the deeds done in these mortal frames. The doctrine of a literal resurrection and of being judged as men in the flesh, is one which needs more frequently to be interwoven in the discourses of those who shall proclaim the truth.

A doctrine which brings us in a

state to comprehend the reality of a *future life as compared with and moulded by a present life* will enhance the honest soul to a deeper work of grace, to a purer life, in love and humility to follow the Lamb whithersoever he goeth, and will cause the devoted soul to cry out, "Even so, come Lord Jesus."

H. N. ENGLE.

Navarre, Kans.

FOR the EVANGELICAL VISITOR.

ADORNING. 1 PETER 3: 3, 4.

Sometimes so-called Christians say we have no Scripture to tell us how we should dress and that there is nothing in dress. But Peter says, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." Now from the above quotation from the teachings of the Holy Spirit the true Christian need not be in doubt as to his duty, and how can he say there is nothing in dress. Could the teaching of the Spirit, if he is honest, suffer him to disregard the Word of God and trample under foot the plain teachings of the Holy Spirit? You will notice the Apostle recommends the ornament of a meek and quiet spirit, which is not corruptible and in the sight of God of great price. Here we are to understand that the outward adorning is not acceptable to God, and will perish. Then, when our frame is laid in the dust, what will be the consolation of the departed spirit who must meet in the presence of God? But when we have the adorning that the Apostle speaks of as acceptable to God, we have something satisfying to the soul. May we then banish everything from our hearts that is not acceptable and let us make sure work for eternity.

C. H.

Hamlin, Kans.

For the EVANGELICAL VISITOR.
"ANOTHER COMFORTER."

BY C. H. BALSBAUGH.

To a Saint in the Valley of Achor.

One of the sublimest offices in which God or Angel or Man can engage, is to comfort. The sinless One was made sin that we sinners might be made the righteousness of God in Him. 2 Cor. 5:21. When the sternest, most inflexible element in the Divine Character becomes the very essence of our being, both by imputation and divinely inwrought assimilation, the very peace and joy of God becomes ours. This is no less than the translation of the soul from the realm of self-condemnation and the Divine wrath into "the glorious liberty of the children of God"—the liberty of filial access to God, appropriating and reveling in "all the fullness of God." As soon as faith sees the real significance of the Divine Incarnation and its glorious and eternal issues, our whole being to its deepest centre will be flooded and saturated with the profound, calm, incomparable, eternal beatitude of Jehovah Jesus. Faith in God and the peace of God are as inseparable as light and the sun.

Your letter clearly reveals the secret of your trouble. There is darkness in your soul because the screen of unbelief is between you and your Savior. You strenuously aver that you believe every word contained in the Bible, and that consequently your remorse and agony cannot be the result of unbelief. Ah, my dear sister, there is not a syllable in the Holy Oracles which the devil does not believe as a matter of fact. James 2:19. But he is a devil still. Your faith includes everything but what constitutes its evangelical character—believing that all that Jesus has done, is doing, and all he is, belongs to you. A gift is not ours

till we *make* it ours by *accepting* and *appropriating* it. This is salvation, and it is perfectly inclusive of the entire humanity and the all of God. Chronic introversion and perpetual self-inspection to the exclusion of the Divine offer and claim in Jesus Christ, will render faith impossible. We must "look unto JESUS the *author* and *finisher* of our faith," if we would make beginning or progress in justification, sanctification, peace, salvation. You must do violence to yourself and take the Kingdom of Heaven by force. You are utterly wrong in your conclusion that God hates and condemns you because you so pitilessly hate and condemn yourself. Your self-condemnation is unwise and selfish when it disallows the gratuity and universality and all-sufficiency of the grace of God in Christ. "*By two immutable things IN WHICH IT IS IMPOSSIBLE FOR GOD TO LIE, we have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: WHICH HOPE we have as AN ANCHOR of the soul, BOTH SURE AND STEADFAST, and which entereth into that within the veil.*" Heb. 6:18, 19. God will never do more for you than He has done. He has taxed his utmost Omnipotence, and has turned his great heart of Everlasting Love inside out. For *what*? For the revelation and atonement of sin. For *whom*? For *you*, yes, for you. Do you believe it? The question is not whether God will accept you, but whether you will accept Him. He accepted the whole human race when he accepted the vicarious work of "*the MAN CHRIST JESUS.*" When Jesus hung on the cross dying for sin, *you* died in your Representative. When God raised Him from the dead as the justification of a perfect humanity, *you* were accepted. You must now ratify this by faith as all yours personally. *This is salvation.* Your attendance to ordinances, in which you are so punctual, will never effect

this. It is the obedience of Jesus Christ and His Righteousness by obedience, that serves as the only ground of acceptance with God. And our *faith* is our *acceptance* of His Righteousness and Peace and joy in the Holy Ghost. This gives an assurance which nothing can shake, a hope which nothing can dim, a certainty of salvation as immutable as the Bond that binds the Holy Trinity.

You mention your scrupulous fidelity in the discharge of every known christian duty, domestic, social, ecclesiastic, sacramental. If you will attend fifty-two Lovefeasts in a year, and fulfill every external requirement of religion with faultless punctuality, it will not give rest to your soul. Obedience is indeed essential to salvation, but it is not intended to serve the purpose which is in the nature of things possible only to faith in the Merit and Mediation of Jesus Christ. "COME UNTO ME," is as immediate and personal as "*Be it unto me.*" Compare Matt. 11:28, and Luke 1:38. All true faith means Christ enshrined, and all true obedience means Christ manifested. Faith is eternal Life, and works are its expression.

The first Paraclete is now at the right hand of God for us: the other Paraclete is within us as our Wisdom, our Strength, our Comforter. 1 John 2:1. John 14:16, 17, and Eph. 3:16. Do not fail to read and compare and ponder these wonderful, Divinely pregnant passages. What God asks of us is absolute acquiescence in the perfect, exhaustless provision He has made for us in the "embodiment of all the fullness of His Godhead in Christ;" this is perfect rest of soul by faith. In this is involved the incoming of the Divine Life; and from this issues by a law of necessary sequence, obedience to all the sweet demands of Perfect, Infallible Love. Col. 1:9. Eph. 2:10. John 14:15.

Union Deposit, Pa.

For the EVANGELICAL VISITOR.
ODDS AND ENDS.

SCRAPS COLLECTED "BETWEEN TIMES."

The sweetest singers among the bird kind are not generally those of gaudiest plumage. So the sweet incense which rises from humble, modest lives, often blesses God and man more than the formal offerings of the high and talented. God regards the spirit which prompts the gift rather than the gift itself.

The state Sunday School council of the church, which will occur in March, should be borne in mind by all friends of the Sunday School, and especially by those who do not fully sympathize with the work. It is to be hoped that that meeting may prove an efficient means of uniting us more firmly than ever in the interests of the children.

Recently I attended a public meeting which impressed me more than ever before with this fact: Men and women will seek relief from existing evils and social inequalities by any other means than the simplest. Numerous nostrums are proposed, each one to be a never-failing panacea for all or most of the social and political evils from which we are suffering. Some hope to dissipate these evils by the use of the ballot alone; others by means of the commune modernized; others, again, by means of education; still others by means of the bomb hope to reduce their relentless superiors to submission. There is but one never-failing remedy by which to restore the moral equilibrium of the world, and that is simple faith in the atoning blood of Christ. That is the only true means of establishing "peace on earth and good will to men." Let us be more bold in proclaiming it abroad.

"I know not where His islands lift
Their fronded palms in air;

I only know I cannot drift
Beyond His loving care.

—Jno. G. Whittier.

By this time many of the New Year's vows are doubtless broken. When shall we learn that our strength is in the Lord, Jehovah? that "without me ye can do nothing?" What power we do possess is only lent us. Our will-power is not inherent in us, but we are simply holding it in trust. And the more fully we realize that God himself is the source of all our power, the more shall we feel moved to make all our vows in humble deference and loving acknowledgment to Him.

Nor is it the will-power alone that is entrusted to us. Every faculty of mind and body is but a talent which we are asked to put to usury—to develop. I count myself responsible not alone for what I can do now, but for the full development of all my powers in so far as my circumstances in life will permit. Not only what we are, but what, by the grace of God, we can make of ourselves, should be the aim in life.

The midweek prayer-meeting in any given church is the truest thermometer of the spiritual condition of that church. When that meeting is poorly attended, or is cold and lifeless, one may rest assured that that church is in a low state spiritually. How is your prayer-meeting?

Brother Hastings, in one of his admirable tracts on Christian evidences, speaks of "fogies." He does not resent the standing criticism of busy critics, that the church contains so many old fogies, but rather cheerfully admits its truth. With witty sarcasm he suggests that in the devil's service there are no old fogies, or if there be any they have become so prematurely because of excesses. "The devil's fogies," says he, "all

die young!" How true! God's retribution for the violation of physical law, as of any other, is not tardy in asserting itself.

"Politics makes odd bed-fellows," or words to that effect, are an adage, the truth of which was clearly illustrated in the late struggle in Wisconsin for the supremacy of the Bible and its restricted use in the public schools, when the Romanists made common cause with all shades of disbelievers and liberalists in curtailing the freedom of that sheet-anchor of our free institutions—the Holy Scriptures. JNO. H. ENGLE.
Enterprise, Kans.

For the EVANGELICAL VISITOR.

FAITH.

Our Savior attaches great importance to faith. Much has been spoken on faith; volumes have been written on faith, and, though simple in itself, the subject seems to be inexhaustible. And why so? Is it that the matter has never been made plain enough for the ordinary mind to grasp? or for the child of ten years old to comprehend? We trust for neither of these reasons; but that the matter of faith may be kept prominent among God's people. With this view in mind the following thoughts are submitted.

First, then, what is faith? In Heb. 11:1 an answer is given; but in the German—Luther's translation—a plainer one appears; and in the English revised version, a better one yet. Now this writer has no fear of overstepping the bounds of propriety by giving it a definition somewhat different from all these; not really different in sense, or in application, but in phraseology intended for perspicuity, or clearness of comprehension.

Well, then, what is FAITH?

Ans.—It is the believing of a thing which we cannot perceive with any of our natural senses; and more especially is it faith in a theological

sense, when our belief is based on the promises of God as given in the Scriptures.

Most men have five senses—namely, seeing, hearing, feeling, tasting and smelling. Now, for instance, all my readers believe there is such a city as Chicago, though many of them have never seen it, neither have they heard the din and clatter of vehicles on its streets. Much less do they know anything about it by the other three senses, because they have never been near the place, and yet they believe without a doubt, that there is such a city, and also that it is situated in Illinois, near the southwest extremity of Lake Michigan. They *believe* because the evidence is abundant. This is faith. They believe it on the testimony of many speakers and writers, to say nothing of its notation on the maps.

Again.—We all believe that there was such a man as George Washington, and, that in a great measure he was instrumental in liberating the American colonies from British rule. We believe this, although Washington was dead many years before our nativity. We believe it because we have no reason to doubt what our fore-fathers told us, and which is confirmed by history. This also is faith.—Faith in the truthfulness of our ancestors and their historical record.

But the faith so much spoken of in Heb. 11, is somewhat different. All those references are to men and women of ancient times, that exercised faith in God's *promises*; not simply in things *then* already in existence. An instance in later times will exemplify.—When Columbus started on his voyage of discovery, all his men had faith in him as a skillful mariner; but after many weeks out, and no signs of land appearing, they lost that faith and clamored for return; although he himself clung to it with commendable zeal, believing that vast undis-

covered lands were yet within reach.

When Jesus was twelve years old, he told his mother he must be about his Father's business; but it was not his business to prove his divinity by leaping from the top of the temple to convince the devil of that fact; although legions of angels might have been hovering around, ready to bear him up safely. But not so, when a father, to try his child's faith, bids him to leap into his arms from some height. Nay;—the child must believe in the will and the ability of the father to save him from any harm that might result. This is faith on the child's part. It requires faith to take a leap from a precipice, when no soft landing place is visible—when it is only the promise by a superior that no harm shall result. This is the kind of faith the Lord wants his children to exercise; when he bids us do a thing, we must obey, without reasoning as to consequences. We must believe that he is able and willing to over-rule everything for our good, although to our limited view, things may have a dismal appearance.

This the kind of faith exercised by the many ancients referred to in Heb. 11.

Attention is called to the 3d verse of said 11th chapter. A plurality of worlds is here recognized, and many people think they were made out of nothing; but this is questioned by some of our philosophers who contend that the same quantity of matter always existed in some shape, but may have been in an invisible state. The Word says: "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hence King James' version does not say the world was made out of nothing; but Luther's version is plain on that point.

Attention is also called to the 35th verse, which reads: "Women received their dead raised to life again." This has reference to the widow's son whom Elijah raised. See 1 Kings

17th chapter; and to the Shunamite's son, raised by Elisha. See 2nd Kings, 4th chapter. But more particular attention is called to the latter part of said 35th verse, which reads: "And others were tortured, not accepting deliverance, that they might obtain a better resurrection." Reference here is undoubtedly had to the 6th and 7th chapters of the second book of Maccabees ("Apocrypha"). The reader will carefully note, that in the 7th chapter, the hope of a resurrection was paramount with the mother and seven sons, who were so inhumanly tortured and killed. They submitted to such cruelty rather than violate the laws of their fore-fathers, who had them from the Lord. Yea, they did not accept deliverance from such torture, because they firmly believed that a glorious resurrection awaits God's faithful children. This was firm, and unflinching faith in the promises of God. And it is worthy of remark, that those ancients had but little scripture favoring a resurrection. The word does not once occur in all the Old Testament, barring the "Apocrypha." Job makes a faint allusion to it in two places.—In 14:14 and 19 26, these words occur.—"If a man die, shall he live again?" And, "though after my skin, worms destroy this body, yet in my flesh shall I see God." Yet, as these worthies had so strong faith in a resurrection, how much more should we, who have such an abundance of scripture for it in the New Testament?

But to return once more to the definition of faith, we will say, it is a firm belief in the promises of God; and a promise is a declaration made by one person to another, which binds the one who makes it, and which becomes the basis of a hope to the one receiving the promise. And a hope is the expectation of something desirable. But we also find declarations made by the Lord to the children of men that are not promises; as, for instance—"The soul that sinneth, it shall die." Ezek. 18:4. This is a threat, not a promise; and yet it behooves us to believe it all the same, even though there is neither hope nor desire connected with it.

C. STONER.

Polo, Ill.

EVANGELICAL VISITOR.

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For the exposition of true, practical piety.

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H. DAVIDSON, Abilene, Kans.,

To whom all communications and letters of business are to be addressed.

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BENEVOLENT FUND.

Isaac Krupp, Ontario.	\$1 00
John Eyer, Hamlin, Kas.	50

WANTED.—We find in looking over the files of the VISITOR that several copies are missing which we need to complete our file. The numbers missing are as follows: January 1, 1888; March 1, 1892; May 1, 1892; July 15, 1892. Those sending either or all of these different numbers will be liberally rewarded by having their subscription extended.

We learn that Bro. J. H. Myers, of Shepherdstown, Pa., expects to move to Mechanicsburg, Pa., in the near future, and retire from worldly pursuits and devote his time wholly to the work of the ministry. May the Lord abundantly bless his labors and may he receive many souls for his hire.

We are glad to note the improvement in the readiness of our correspondents to send in the report of their meetings, and church news generally; but we think there should be but one report from each meeting, and that should be full. Sometimes we receive two or three reports from the same meeting, and each one contains something that the others do not have. It is, however, not advisable to publish all. Will our friends kindly remember this and consult as to who shall report?

We publish in this number of the VISITOR several articles in reference to Christmas and New Year's customs. We regret very much that we did not receive them in time to be published previous to the day they refer to. They might have been the means of doing much good in preparing the minds of many for a proper observance of the occasion.

We are always thankful to receive articles for special occasions and we trust others as well as ourselves will prepare them in time. The days of Lent and Easter festivities are approaching and we would be pleased to have appropriate articles prepared for them in ample time. Will those versed in Bible doctrines please respond in time.

We have been requested by those who have advanced money to meet the indebtedness of the VISITOR, to again urge upon those friendly to the prosperity of the church, to make a united effort to discharge this indebtedness before the meeting of next Conference, and we do

think that it can easily be done if there will be an effort made. The amount, as stated in the VISITOR of October 15, 1892, is only \$150, and it should be paid. If this debt is paid, from present indications it looks as if the VISITOR would be self-sustaining, and it would be truly a gratifying result if the VISITOR could be placed before the next Conference free of debt and self-sustaining. We do hope that in every district of the church, and wherever there are any friends of the church, they will contribute liberally towards paying off this debt. We very reluctantly refer to this matter again, but our pledged word must be kept and we have not the means of our own to meet it.

Please make the effort now and remit as soon as possible and the money will be used as indicated. Always state distinctly that it is to pay the indebtedness of the VISITOR.

FIGURE ON IT.

Among the many good articles we find in the *St. Joseph County Advertiser*, published at Constantine, Michigan, none more truthfully set forth the evils of intemperance than a short article which we clip from a recent number of that journal. Bro. Hull is a fearless writer and when he has anything to say he does not leave us long in doubt as to what he believes. The article referred to is as follows:

"Thirty persons and firms in St. Joseph county during the year 1892 have paid fourteen thousand, six hundred and twenty-four dollars and ninety-four cents taxes on the business of selling liquors at retail. These thirty dealers pay rent, or have an investment in buildings, on the average equal to \$200, or \$6,000 a year. This sum added to the special taxes makes the sum \$20,624.94 to be paid before anything can be realized to pay for hired help, or the living expenses of the dealers. It would certainly be a very poor business which did not return as much net

profit as the taxes and rent. Suppose the aggregate profit to be twice the amount of the taxes and rent, then the amount of profit would be \$41,249.88. To this add the original cost of the liquor, estimating the profits at 100 per cent, and we have the magnificent sum of \$82,499.76 paid for liquor each year, saying nothing of the drug store business. This is so much money worse than wasted. Every drop of liquor drunk injures the user, and in a large proportion of cases the profits seem to injure those who receive them. Schools, churches and charities are estimated among the costly luxuries of civilization, but liquor guzzling is a vice that costs more than all of these luxuries combined. The expenditure is largely made by men who can least afford any wasteful expenditure; a good deal of it is 'pinched' from the food and clothing of helpless children and enslaved women."

FOR THE EVANGELICAL VISITOR.
HONEST CHRISTIANITY.

The church of Christ may be compared to a school. Matt. 11:20. On entering, each pupil is required, first, to learn the rudiments of the language, and if they refuse to apply their minds to diligent study, we cannot reasonably expect any degree of proficiency being made.

The latter, alas! is the spiritual state of thousands, by the lack of secret prayer, and the daily reading of the Holy Scriptures, and watchfulness. "For when for the time ye ought to be teachers, ye have need that one teach you." Heb. 5:12.

The first essential matter to be fully learned is to know Christ in the pardon of our sins. As we live in an age of so much superfluity, it requires us to be wide awake lest we be deceived, as our eternal all is at stake, as God complained by the ancient prophet: "They have healed the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace."

One of the causes may be largely attributed to men who assume the

ministry as a profession, and were never called of God, but for the sake of popularity and "filthy lucre" enter the sacred office, and never feel a burden for the salvation of souls, but seek ease, and lucrative berths, and are so liberal as to receive members of all ranks, with but little discrimination.

As indeed the "new birth" is ignored, such are seen to move in society with a great deal of dignity. Kid gloves, gold-headed canes, and to add to their appearance, as they suppose, a fashionable mustache, (as a young preacher recently acknowledged to the writer that he wore the mustache to add to his beauty) they receive the applause of the world. "If ye were of the world the world would love his own." John 15:19. Unfortunately such exert a greater influence among the fashionable community than the true humble servants of God. Hence the flock of Christ in all ages of the world have been in the minority. "Fear not little flock." Luke 12:32.

Every true believer will realize by experience that there is a satisfying portion in the religion of Jesus Christ, and under the influence of divine grace they grow up into Christ our living Head, "abhorring that which is evil, and cleaving to that which is good." "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1. No one will deny that the generality of professed Christians in this age are living far beneath their privileges, many having but a form of godliness, but deny the power, as a nominal profession of religion in this age has become very popular in the estimation of the world.

And many of the clergy urge the people to join the church, as one in our city remarked sometime ago that a sinner was better in church than out of the church. And every close observer can readily see that those

who give such instructions, seek numbers, fleece and popularity regardless of the spirituality of the flock.

A good brother living North East, wrote a few days ago. "We have been listening to such so-called sermons, here, for nearly five years, having a so-called popular pastor. We have suppers, and sociables, fun and frolic, but alas! no conversions, nor any signs of any. No one asking for the old paths to come to Jesus and be saved. But our pastor is very popular and a very busy man, so busy that when he makes a pastoral call, the subject of religion is entirely ignored, yet he is a prominent member of all the secret societies of our town, from the Masons to the Grangers. Not long since he made his boast of this very fact from the pulpit." Truly such men as agents under the prince of darkness are destroying hundreds and thousands of souls for whom Christ died. And according to the teaching of the Bible shall meet a terrible doom in the searching test at the last day, when the books shall be opened and our destiny eternally fixed, and their poor, blind, deluded victims who were influenced and duped by such blind leaders, while suffering the pangs of the second death, will have eternity to reflect upon the language of the inspired apostle. "Whether it be right to hearken unto men more than unto God." Acts 4:19.

But it will then be too late, their doom being fixed, and their die being cast. "Sin kills beyond the tomb." Yours for honesty in the fear of God.

JOHN FOHL.

Chambersburg, Pa.

"Have you five or ten minutes leisure during your nooning? Can you get several others join you in a prayer meeting each day during those few minutes? Try it. The suggestion is not original with us, but it is worth none the less on that account."

CHURCH NEWS.

A series of meetings will be commenced on the 22nd inst. at Belle Springs, Kans. It is expected that brethren from other neighborhoods will be present to help. A cordial invitation is extended to all to be present and help. Come in the Spirit and power of the Lord. *

MISSION MEETING.

At the meeting at Belle Springs, Kans., on Christmas day the subject, as was previously announced, was "Mission Work," but because the weather was uncomfortable and the congregation small, there was no collection taken up, but the interest was good and arrangements were made for a collection to be taken shortly after, which resulted in offerings that amounted to \$12.41 for mission purposes. J. N. E.

MANSFIELD, OHIO.

Our protracted meeting, which was held at the Chestnut Grove church, in Ashland county, commenced December 12, and was continued three weeks. According to previous arrangements, Bro. John Stump, of Nappanee, Indiana, was here to labor in the interest of souls. The Word was preached with power, and listened to with unusual interest. The sermons were short and pointed. Our brother did not shun to declare to both saint and sinner the duty they owe to God. Apparently it set sinners to thinking of their lost condition, and the result was that ten made a start for the kingdom, and we as brethren and sisters have been very much encouraged to press onward and work for the good Master, and feast on the good things of the Lord. May God help these precious ones to make a full surrender unto the Lord and find him precious to their souls, and become obedient to his will and ways, is my prayer.

A. HURSH.

CASSTOWN, OHIO.

According to previous arrangements, Eld. Jacob Wingert commenced a meeting in the Baptist church at this place, assisted by Bro. Samuel Herr, who came filled with the Spirit and encouraged us much but could only remain for four meetings. The meeting was very interesting from the first. May God receive the praise when we say Bro. Wingert had a double portion of the Spirit while here. We are glad the other societies were interested enough to help hold high the banner of Christ. Sister Allie Free and Bros. Joseph Free and Jos. Grisso were here and did much good. The meetings closed on the first evening of the new year by a prayer meeting at the home of Bro. John Burkholder, which shall long be remembered on account of the power of God in our midst. One dear soul renewed her covenant while three others started for a brighter home. We were loth to give the parting hand but looked forward to the happy meeting, "away, far beyond Jordan."

O. IDA SHAEFFER.

CHESTNUT GROVE, OHIO.

We organized our Sunday School in April last and closed it on Christmas day. We had 73 scholars enrolled and an average attendance of 47 during the term. Our school was not as large the past summer as it was the year before. The brethren organized a Sunday School at Pleasant Grove church, in Richland county, distant from us about eight miles, and that took away some of the brethren and sisters and their children. The attendance at their school is about the same as at ours.

I am much interested in Sunday Schools, yet I must acknowledge that our school is not what it should be, or what we trust it will be if we take the proper interest in it. I know, too, that some of our old brethren

and sisters were, and probably some are yet, opposed to Sunday Schools. But my experience is that our children want some place to go to on the Lord's day, and if we do not provide a suitable place for them they will go somewhere else: perhaps will collect at places where we do not want them to be. Then too, they will be gathered into other Sabbath Schools and after awhile into other churches, and by our neglect we lose our influence over them. I am satisfied if we have the Sabbath School in our own church under our own teachers it will result largely in ultimately getting them into the church. I have seen in my short life that where there are Sabbath Schools that are properly kept there we find a more intelligent class of young people, and people, too, who are better acquainted with the requirements of the Scriptures. I think it is very necessary that we should put forth every effort we can to teach the Word of the Lord, and interest our young people in religious work.

We have many things to contend with that our old brethren did not have. The Bible is ruled out of our schools and is little read by a great many people, and how will these families, and the children of those families who reject the Bible, if the Bible is not taught in some way, obtain a knowledge of their duty? What will be the result?

SAMUEL WHISLER.

A VISIT TO PENNSYLVANIA.

On November 5, 1892, I left my home for a visit to Cumberland and Lancaster counties, Pa. At Buffalo I was joined by Sisters Mary Sider and Lydia Climenhaga and proceeded to Harrisburg, Pa., where we were met by Bro. H. S. Heisey, whom I accompanied to his home at Williams Grove for the night. On Sunday, November 6, we attended meeting at the Good Hope church, where we continued in special meetings

during the week. Here we enjoyed the hospitality of brother and sister Lininger and others. The attendance was small at first but towards the close of the week more interest was manifested. However the Lord is not bound to large numbers, and He was with us and we realized that it was good thus to meet.

During the week following November 13, a series of meetings was held at Mechanicsburg. Considerable interest was manifested, and we hope the seed sown will come to fruitfulness. The brethren have a nice, commodious house of worship here, and if unity, love and forbearance prevail the cause will advance. A Sunday School is needed and I hope it will not be long before unity in the matter will prevail. It seems strange to us, with whom there is no question as to its utility, that there can still be places where opposition to the institution prevails. Oh, for that charity—*love*—which “thinketh no evil,” which “does not behave unseemly” and which covereth a multitude of sins!

November 19 and 20 were spent at a small lovefeast near Bro. J. Burkhardt's, and the week following special meetings at the Basin school house near Carlisle. We had many pleasant visits and formed acquaintances never to be forgotten. Our last Sunday in Cumberland county was spent at the Boiling Springs church, and at Pleasant View.

On November 29 we proceeded to Lancaster county, stopping first at Mount Joy, but hurried to an evening appointment, about five miles distant, at a private house. Here I tarried two evenings, and as there was considerable interest the brethren thought it best to continue the meetings a few evenings longer, while I had to attend appointments at different places during the week, and on Sunday morning it was my happy privilege to worship with the large membership at the Cross Roads

church at Florin. The following week special meetings were held at the Conoy meetinghouse, one evening at Milton Grove, and then Saturday evening and Sunday morning at Eby's church, and Sunday evening for the last time at Conoy.

On Monday, December 6, I came to Harrisburg, and held four services in a hall used by the brethren for worship. After services on Thursday evening, December 9, I started with face turned homeward, and arrived safely home exactly six weeks from the time I left.

I feel thankful to a kind, Heavenly Father for His watchful care and protection accorded me during my visit. I enjoyed the many visits and acquaintances formed. I met many of the aged ones, who will not have far to travel any more. May the Good Shepherd lead them gently along. The afflicted ones, may they have grace day by day as they need. And those older and younger, who are engaged in the conflict, may they put on the whole armor of God and be able to withstand the wiles of the devil. And for those who made manifest that they desire also to make peace with God, I pray that the Lord may lead them aright and they follow that leading until they find in Jesus all they want.

GEO. DETWILER.

Sherkston, Ont., Dec. 24.

A TRIP TO OHIO.

NUMBER TWO.

On the 30th of November we left Dayton, Ohio, for Enon Station, where we were met by Bro. Joseph Free, who took us to his home and cared for us over night. On the first of December we commenced a series of meetings at Donnelsville, in the Maple Grove meeting-house, and continued until the 11th. God's power was felt in our midst during these meetings. The result was that ten or twelve rose for prayers.

One prayer-meeting, which was

held at Bro. Ulery's, will not soon be forgotten. Both saints and sinners were visibly affected. All in the house seemed to feel the presence of God. Saints rejoiced and sinners cried out for mercy. Several started for the kingdom. The brethren seemed very much revived. We had morning and evening services during the week, and sometimes prayer-meeting in the afternoon. The Maple Grove church is a very pleasant place to meet. The brethren and sisters are very earnest and the arrangements for those who come there are very good. Bro. J. W. Wengert is the elder, and he and Bro. Free the ministers.

During the meeting we took up our abode in the church for a few nights. It was a blessed time to remain in the house of the Lord. There was plenty provided to make all comfortable. Never shall I forget old sister Byers for the many acts of kindness shown toward wife and I during these meetings. She is indeed a mother in Israel; so much concerned about the welfare of the church. May the good Lord bless her.

J. W. HOOVER.

A WESTERN MISSION TOUR.

NUMBER THREE.

In my last letter I described, to a limited extent, Salt Lake City and the Mormon worship, which ended with Sunday night, December 4, 1892. That night we took the train at 11 p. m., for Ogden, thirty-seven miles from Salt Lake City, where we had to lay over until 11 a. m., when we again took the train for Portland, Oregon. Along this route, the U. P. Oregon Short Line, we passed through some beautiful valleys which showed fertility and fair improvements. Farming is done by irrigation, and everywhere alfalfa clover shows to be a principal crop. We also passed some beautiful mountain scenery and closed the day at night-fall by passing the American Falls.

After passing the night comfortably in a tourist sleeper we again emerged into daylight and found ourselves in a barren and desolate looking country, sandy and rocky and bare of trees or grass. Passing over this country, which had every appearance of a desert, we arrived at the great Columbia river, and from this point to Portland we followed the same without anything special to attract our attention, except the barren features of the country. I was greatly disappointed when we arrived at the river. Knowing it to be a large stream, I expected to find river bottoms and some trees and green fields, but all was barrenness and the sand in many places was drifted in large banks, so that it was necessary to have wind-breaks to keep the sand from drifting on the railroad. We passed some Indian camps and occasionally a station, which were the only signs that the country was settled; but I was told that back from the river there is some tillable land and that large crops of wheat are raised.

All over these vast arid plains and mountains the country looked dry and dusty, but upon our arrival at Portland we found the air very damp and the streets muddy. We stopped for the night at the Grand Central hotel, which is a new house with all the modern improvements and first-class accommodations. It is a very large building, five stories high, with elevators &c. The charges are \$1 per day with free delivery from and to the depot. We found hotel charges on the coast very low, and accommodations first-class in every respect.

The next morning, December 6, at 9 a. m., we boarded the train for Seattle, Washington. After getting out into the country, we found ourselves in quite a different climate. The first thing that arrested our attention was the green grass and vegetables. Garden things were grow-

ing in abundance in the gardens, which was quite a contrast to that which we had seen the day before. The country had every appearance of being new, and is very heavily timbered. We passed Mount Tacoma in the afternoon, and the day being clear, it was a beautiful sight. It was covered with a fresh mantle of snow, which glittered in the sunlight. It seemed closed, yet we were told it was sixty miles distant. It is 11,444 feet high.

We arrived at Seattle at 7 p. m., where we took the boat for Whatcom at 9 p. m. While at Seattle we took supper at a Japanese restaurant, receiving a good meal, with plenty of fresh salmon, for fifteen cents. After returning to the wharf we passed a place where we saw by large letters that there was a free lecture on the "Second Coming of Christ," and having a little spare time we stopped about thirty minutes. Finding it very interesting, we felt sorry that time did not permit us to remain to hear it all. The speaker showed great earnestness, and among the things which he said while we were there was that we were living in the very eve of the world, with which we heartily agree.

Our time being up we hastened to the wharf and boarded the City of Seattle, a very large steamer, for Whatcom, about 100 miles north of Seattle and some 300 miles north of Portland. We arrived at Whatcom at 7 a. m. of Dec. 7, after a pleasant ride, the weather being calm and the boat running very steady, which is not always the case on the sonnet.

At Whatcom we first visited Benjamin Musser, son of Bro. John B. Musser, deceased, and were kindly received. In the afternoon we visited his brother, Jacob E. Musser, married to Bro. Benjamin Gish's daughter, by whom we were kindly entertained for the night. They live about four or five miles from his brother Benjamin's home. The

next day we started to go to Hezekiah Musser, a brother of the other two, who lives about twelve miles from Whatcom. The roads this time of the year are so terrible in this country that driving such a distance is almost out of the question, so we took the train to Ferndale, seven miles distant, from which place we had five miles to go by private road. Benjamin Musser accompanied us. At Ferndale we tried to get some one to take us out, and at one time thought we had succeeded in getting a team for \$4, but were disappointed. So we concluded that friend Musser, being acquainted with the road and a good walker, would walk out and send a team after us the next morning. So we remained at Ferndale over night. The next morning Hezekiah Musser came after us and took us to his home. Here we met Sister Frances Risser, Mrs. Musser's mother. Though not received into the church as yet, we could recognize her as a sister. They were all very glad to see us and we had a very pleasant time with them. This being Saturday the 10th of December, they made arrangements for preaching on Sunday morning at a church about a mile from their home. The roads being very bad but few met with us. Still, considering everything, we had a fair congregation, who nearly all came afoot and were interested. At the same time there was meeting given out for three o'clock in the afternoon in a small hall on friend Musser's farm, and while the notice was short, yet the room was well filled and the Gospel was appreciated. In the evening we had a prayer-meeting in friend Musser's house, which was a precious season to us all.

On Monday morning we were taken to the station at Ferndale where we again took the train for Whatcom. On that evening we met at Jacob Musser's for prayer-meet-

ing, and had a pleasant time together. Friend Mussers treated us with the greatest kindness, but as yet have not made up their minds to be Christians. We hope and pray the time may speedily come when these three families will be identified with those who are composing the household of faith. Our sympathies were very much drawn out for them.

Whatcom is comparatively a new town and contains about 7000 people, has electric street cars, &c. The country around is a heavily timbered country, and clearing the land is very laborious and expensive, but the soil is very productive and the climate mild and healthy. There is no extreme cold nor heat. Fruit growing is a great success. We had some of the finest apples I ever seen. But as the country is new the roads are made by what is called "corduroy" roads which is simply done by placing timbers in the road cross-ways, and makes anything but a pleasant driveway, but by and by this will be overcome. They are now building plank roads in places. This country has the greatest timber I ever seen. It is wonderful to see those high trees. It is almost incredible, yet we have seen with our own eyes trees that are from two to three hundred feet high and as straight as a line from bottom to top. The country being so heavily timbered the consequence is it is fearfully slaughtered and wasted. On Tuesday morning, December 15, we left Whatcom by the same boat that we came, for Seattle and landed at 3 p. m., and found our way to N. R. Niesz's house. Friend Niesz is married to a daughter of John Brenner, of Canton, Ohio, and now lives with his family at this place. We were very kindly received and entertained.

Friend Niesz is one of those successful men, who through business qualifications and perseverance have accumulated fortunes. As told by

himself, I would state that he started out fourteen years ago with \$30 and now his estate is worth over \$500,000. I asked him, since his prospects for this life were so flattering how it was with regard to the future world, and he said it was all right, which I hope may be so. At least I have reason to believe that Mr. Niesz is a model man.

Seattle is a city of 60,000 inhabitants. A few years ago it was nearly destroyed by fire, but, like Chicago, has so fully recovered that no marks of the disastrous fire, which swept away the greater part of the city, are visible. On Wednesday morning we left again for Portland and arrived in the evening. On Tuesday morning we left Portland for Salem, Oregon, a distance of about 52 miles. At Salem there are a few members with whom we visited and had three appointments, of which I will speak in my next letter.

SAMUEL ZOOK.

FOR THE EVANGELICAL VISITOR.
"BE YE HOLY."

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1: 14, 15.

It seems to me that there is no language that can make the above admonition of the Apostle Peter any plainer than it is. Nothing is more reasonable than that which the Apostle expected of those whom he addressed. He viewed them "as obedient children," but knowing how easy it was for them to slide backward to former habits, he tenderly admonished them not to fashion themselves according to the former lusts in their ignorance. "But," he says, "as he which hath called you is holy, so be ye holy in all manner of conversation." Yes, in all your behavior, in all your sayings and doings. The Apostle expected that such a worthy character would be produced in them as they viewed the perfect purity of Him who called them. The holy character presented before us should induce all those who "name the name

of Christ to depart from iniquity," and as the Apostle Paul said to the Corinthian brethren, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

Oh! how tenderly those inspired apostles tried to impress, in all their epistles to the saints and believers in Christ Jesus, the necessity of watchfulness against all tendency to evil. We, who are in these latter times the professed followers of Jesus, are imbued with the same tendencies as those whom the apostles directly addressed, and we have an equal inclination of mind to slip, in our Christian life, as the ancient saints had. Hence the necessity, at all times, to watch and pray and fight against even the appearance of evil, that we may prove unto ourselves, and show unto all others, that we have learned of the apostles how we ought to walk and to please God, and that we may abound more and more in holiness and purity of character. The apostles knew that there were, and would be in all ages of the world, some individuals who would make shipwreck concerning faith; hence the earnestness and the parental care showed by them toward the believers in Christ, for fear that any of them would be fashioning themselves according to their former lusts.

Dear Christian brother or sister, let us be watchful and on our guard lest the tendencies of our fleshly nature induce us to conform ourselves "to this world," or to any evil habits that we were inclined to in our ignorance, that is, before we knew the love of God. But let us purify ourselves as He is pure; as it is written, "be ye holy for I am holy," and "without holiness no man shall see the Lord." This quality can only be attained by the complete consecration of ourselves to God, and the committing of our care and our all to His guidance, who worketh in us both to will and to do of His own good pleasure. "O love the Lord, all ye his saints, be of good courage and He shall strengthen your hearts." "Blessed are all they that put their trust in Him." Praise the Lord, O my soul, now and forever. Amen.

A. B.

Stayner, Ont.

For the EVANGELICAL VISITOR.

"BEHOLD, THE BRIDEGROOM COMETH."

"Then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the Bridegroom." See Matt. 25: 1-12.

This parable was spoken by the Blessed Savior himself to His disciples, and is in the future tense. When we read the foregoing chapter we find that the Savior gives various admonitions in regard to making the necessary preparation, so as to always be ready and prepared against that day when the Lord of lords and King of kings shall come to reckon with His servants. And now He speaks this parable, and compares His people to virgins wedded or married to Christ. Such as have forsaken all for Christ's sake, and have found Him precious to their souls. They go forth with their lamps filled with oil. The love of God being shed abroad in their hearts, the soul is lit up with the radiance and brightness of heavenly light. They are now no longer afraid to meet the Bridegroom, their Master and Lord, for perfect love casteth out fear.

But we notice in the second verse that five of them were wise and five were foolish. They that were foolish took their lamps and took no oil with them. Their seems to have been a lack on their part. Having lost their first love, their hearts were grown cold, and darkness had returned.

But the wise took oil in their vessels with their lamps. We will now notice the great contrast between the five foolish and the five wise virgins. They all were furnished with lamps, so that in this particular there was no difference. And it occurs to our mind that they all had oil in their lamps when they first started. But while the bridegroom tarried perhaps somewhat longer than they expected, some of them became negligent and forgot to take oil in their vessels, so that they might fill their

lamps when they became almost empty and the light did not shine as bright as it should. But the wise took a good supply of oil in their vessels, and it was of the purest and best that can be purchased—the love of God in the soul. But while the bridegroom tarried they all slumbered and slept. This was a dangerous condition into which they had fallen, the wise as well as the foolish. But we must remember that it was now near midnight and their eyes were heavy with sleep, and being somewhat weary and fatigued with the long journey they now rather only slumbered with the thought still resting on their minds that midnight was close at hand, at which hour the bridegroom would surely come.

And at midnight there was a cry made, "Behold the bridegroom cometh, go ye out to meet him." It was a custom in the eastern countries to have the weddings at midnight, at which hour the cry was made as before stated, and those that were ready went in to the marriage, and the door was shut, so that no one was permitted to enter that was belated or unprepared. But we will also notice that all those virgins arose and trimmed their lamps, for their wicks all needed trimming in order that they might burn more brightly, so as to shine on their pathway through the darkness. But the foolish had no oil, and said to the wise, "Give us of your oil for our lamps are gone out."

Here we must go back and notice that the invitation to the marriage and the starting point were all right, and the same to the foolish as to the wise virgins; but the foolish had grown cold and had left off watching and praying, having loved this world more than God, and finally lost the Savior—that close communion and fellowship with their Blessed Master. They trimmed their lamps or wicks and tried to retrace their steps,

representing the prayers of the saints to the Blessed Savior—the vessel, or fountain, from which we can fill our lamps, our souls, with grace and love divine. But it seems their minds were still impressed with the thought that they had found the Savior in the past, and now it is too late to make any preparation against the appointed time. The wise had no oil to spare. They had borne the heat of the day, and ever since they had been called to this great feast, or marriage, they were continually engaged in watching and praying lest they too should be found wanting when the time should arrive to go out to meet the bridegroom. So the wise answered, "Not so, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

Just so in a spiritual sense, how many foolish virgins there are, who, not willing to take up the cross and follow the meek and lowly Lamb of God, go to those that sell and make merchandise of the Word of God, and in that way try to persuade themselves that their way is an easy way. They can have the applause of the world and finally lose their first love and forget God, and when the cry shall be made to meet the Bridegroom they will be like the foolish virgins—no oil, no love, and no light, but all is darkness. But who is to blame? Most assuredly the pulpit is. Low here and low there is Christ, is the cry. They are deceiving and being deceived, and more than this, if the compensation fails to be paid the Word of God is no longer preached from the pulpits of our land. But we are glad that there is a place where we can buy. The prophet Isaiah says, "Ho! every one that thirsteth, come ye to the waters, and he that hath

no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Blessed be His name.

And since we are invited to so great a feast, or marriage, let us look well to our lamps; and most of all let us be careful to keep close to the bleeding side of Jesus, the only true fountain where we can replenish and fill our souls with love divine, so that the light may shine brighter unto the perfect day, and we may be ready, when Jesus comes to make up His jewels, to go in to the marriage of the Lamb and inherit the kingdom prepared for us.

D. M. DICK.

Altona, Ind.

For the EVANGELICAL VISITOR.
CHRISTMAS.

There is perhaps no subject or theme which enters more into the minds of the people at this time, in the Christianized world, than Christmas and its connections. The divine, in his sanctuary, and the ragged waif on the street, however forlorn, with all the intermediate conditions of society, seem to partake of the spirit, or movings connected therewith. But how varied and how widely different are these!

When we think of the devoted Christian, and true child of God, who knows by *experience* the merits and efficacy of the blood of Christ, who by the divine spirit was brought to see his sinful condition, and by true repentance and faith in the Savior, has found that peace and love in the soul, which the world knows not of—and sad to say, many *professors* of religion—it is no wonder that some special manifestations should take place when the time comes when he was born in the flesh. There is nothing that should, nor can, inspire the redeemed soul more with praise and thanksgiving to God, than the plan of salvation and redemption through Christ. And if the

heavenly hosts sang praises to God, saying, "glory to God in the highest, and on earth peace, good will toward men;" why should not all the fallen race of Adam praise God? and the *redeemed* sing, "Hail wondrous love that first began, the scheme to rescue fallen man. Hail matchless, free eternal grace, that found for me a hiding place." But on the other hand, we see how this glorious occasion is prostituted to the service of the flesh and the devil, it is again enough to make angels weep, and bring sadness into the hearts of God's children. While Christians should stand aloof, and "touch not, taste not," nor handle the "unclean thing;" it is sad to say that many take part in some of the foolish things which have come in, and are practiced upon this sacred occasion.

We have reason to believe that at this time Santa Claus is named more than the child Jesus, and that he has more worshipers than Christ. This may seem to put it very strongly. But "he that is without sin, let him cast the first stone." Even though he may have an abhorrence of many of the things practiced at this time; yet how mute are Christians in general to speak of the "wondrous love" of God in sending the Savior into the world.

Are all professed Christians free from lying? Are there none who try to make their children believe Santa Claus, or as some even say that the *Christ-Child* brought and put the things in their stockings? We are inclined to believe that as the sacred Ephod of the high priest was to be for the holy service of God; but afterward was made and used in an idolatrous way, and became a snare, as it did to the house of Gideon, in like manner is this sacred occasion used and abused, and that which was given for our salvation is made to serve the flesh and the devil, and to the condemnation of souls. Is it not time

that true Christians should wake up, and if not more by their looking sad over the idolatrous condition of the occasion, show their disapproval of this overwhelming monstrosity.

Much more might be said in connection with what has been written; but my article is perhaps already too long. But my prayer is that we may let "our moderation be made known" as touching this thing.

A. M. ENGLE.

Detroit, Kan., Dec. 25.

For the EVANGELICAL VISITOR.
EXPERIENCE.

I have for some time felt that I should write some of my experience for the VISITOR, but I have been afraid to undertake it, because I am not a good writer. The Lord has done much for me. I was about sixteen years of age when I first felt fully the convicting influence of God's Spirit. But I was not willing to yield; and to resist these convictions I sought the pleasures and fashions of the world. But they did not prove to be any pleasure to me.

About a year afterwards I had another call. It was in a prayer-meeting, at one of our neighbor's. Before I went to the meeting one of my sisters asked me whether I did not feel as though I should start for the kingdom and confess Christ. I said I did, because I had no rest anywhere. I went to the meeting with a heavy heart and when I came there I began to weep. I could not sit still but rose up to speak, which gave me some relief. But I found that was only a beginning. Other duties presented themselves to me; and obeying in these, I felt that my sins were all forgiven, and everything seemed new.

Then came the duty of wearing the covering. I first thought the people would make sport of me, but the words of my Savior came to me: "Whosoever therefore will be ashamed of me and of my words in this adul-

terous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels." Mark 8: 28. I soon overcame this spirit of shame and obeyed in this duty also, the Lord giving me strength to continue on. I cannot thank God enough for making me willing to walk in the way of self-denial. I felt such a love for the brethren and sisters in Christ.

Then the duty of obeying the Lord in baptism was very forcibly impressed upon my mind and on the 11th of last June I was baptised. I felt so full of the love of God that I could tell sinners what a dear Savior I had found. That afternoon a brother came to me and asked me whether I knew where Jesus was led after He was baptised. I must say that I have been in that wilderness of trials and temptations, and have realized the truth of the words,

"Through tribulations deep,
The way to glory is."

But I can say too, with an upright heart that by the help of God I want to serve Him faithfully until the end. I know without Him I can do nothing. I thank God for all that He has done for me. I wish the prayers of God's people. Your sister in Christ. ANNIE B. HARLEY.

Trappe, Pa.

For the EVANGELICAL VISITOR.
A NEW YEAR'S GREETING.

Dear readers of the VISITOR:—This New Year's day, I was impressed to write a letter of friendly greeting to you all, and send it through the columns of the VISITOR. After being absent from its pages so long, I felt a desire to be reclaimed, as one of its weak contributors. As I begin the new year, I feel to consecrate my life anew to the service of the Lord, and as I desire to spend the day in reading God's Word and the VISITOR, and also in writing, this one neglected duty was brought

to my mind at the family altar this morning, and I wish to be obedient, for "this is more acceptable to God than whole burnt offerings and sacrifice." When I look back over my life during the year that has just rolled into eternity, I am reminded of many golden opportunities that are past never to return again. While the old year was rolling out, I was made to weep, while in secret prayer, on account of the many mistakes of my life. Many solemn thoughts passed through my mind; I thought of many of my dear friends who share a tender part in my affections, and wondered who of us would be gone ere another year had rolled around. Where will I be? Perhaps in eternity. Dear readers, if any of you are out in the world feeding on the husks, will you not return to your Father's house, and begin the year with God? Say in the language of the poet:

"From all the guilt of former sins,
May mercy set me free,
And let the year I now begin,
Begin and end with Thee."

I have much to be thankful for. The Lord has led through many dangers, seen and unseen by me. His love and mercy have been great, and I feel to say "The past is still in God's keeping; the future his mercy will clear." I am so glad that I am the Lord's and that He is mine; so glad that I have such a safe guide, one who is able to lead me through the wilderness. Oh, the blessedness of being a child of God! just to nestle your hand in the Father's believing He will care for you.

"So I go on, not knowing—
I would not if I might;

I would rather walk with Him in the dark
Than to go alone in the light;
I would rather walk with Him by faith
That to go alone by sight."

I am one day nearer my eternal home and this brings me near to God. Dear brethren and sisters, let us endeavor by the help of God to make this the best year of our lives, and God will be honored thereby. I love the church and am glad for the

tie that binds us together. My heart often aches for those who stand upon the walls of Zion, delivering God's message to the lost. May God bless such as are willing to sacrifice home and its interests for the sake of souls. "Be thou faithful unto death and thou shalt receive a crown." Pray for me.

ANNIE M. NEWCOMER.

Dayton, Ohio.

OUR DEAD.

BOLTON.—Died, near Fordwich, Ont., Dec. 10, 1892, Madilla, infant daughter of Henry and Minerva Bolton, aged six months and twelve days. Only budded on earth to bloom in heaven.
JOHN REICHARD.

OTT.—Died, near Sherston, Ont., December 26, 1892, Bro. Cyrenius Ott, aged 55 years, 11 months and 26 days. Deceased came to his death by accident. He and his son were engaged in cutting wood in the woods. Bro. Ott cut a tree which lodged against another tree, which he then also cut and as the lodged tree came down he was caught under it, and in a moment was a mangled and crushed corpse. Thus was the brother hurried into eternity, leaving a sorely stricken family who mourn, yet not as those who have no hope. May the Lord comfort the sorrowing hearts, and may all prepare to meet the father in the glory world. Funeral services were held at the home of the deceased on December 28, after which the remains were interred at the Lake cemetery.
GEO. DETWILER.

MORRITT.—Died, December 30, 1892, in South Dickinson county, Kans., of pneumonia, Mrs. Sarah Ann Morrutt, daughter of Bro. S. Markley, aged 27 years, 3 months and 17 days. The subject of this notice was under conviction of a better life for the last two years and was sometimes almost persuaded to be a Christian, but for some reason delayed until upon her dying bed, when she called upon God and left a slight hope to her friends of her acceptance. She was sick but five days. She leaves a husband and one child about eight years old. Funeral services were held in Harmony Hall school house, conducted by the writer, assisted by Bro. J. N. Engle, from Feb. 9: 27, 28. Interment in the Brethren's burying ground on the farm of Bro. J. M. Engle. The husband and family have the sympathy of all in their bereavement.
NOAH ZOOK.

SHUH.—Died, in Boiling Springs, December 16, 1892, Sister Mary Shuh, aged 69 years, 5 months and 1 day. Her husband, Benjamin Shuh, preceded her to the spirit land nearly thirty years. Sister Shuh had not been very well this fall but was still able to go about until the last week of her life when she was paralyzed, and soon after passed quietly away. It is not a great number of years ago when she was converted, but since that time she had lived a devoted Christian life. She was a loving earnest sister. Oh, how she grieved when she learned of the least discord in the church! She leaves two daughters, four grandchildren and a number of friends who mourn her departure. The funeral took place on the 20th. Preaching at the Brethren's meetinghouse at that place, from 1 Cor. 15: 58, by Bro. Jonathan Wert, and the writer. Interment in the Church-town cemetery.
JOHN H. MYERS.